

MCGILL DAILY CULTURE

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Thursday, October 10, 1991

McGill students recount coming out experiences

I FIND PROBLEMATIC THE IDEA THAT 'coming out' marks a radical discontinuity in one's life.

It suggests removing a veil that covers a singularly important truth about oneself. I have not experienced 'being a lesbian' in the abstract sense that coming out implies. In fact, I'm not sure that I know what it is to be a lesbian, beyond being fully aware that my lovers are women.

I never officially came out. My strategy has been to be cheerfully public about my girlfriends, and people have usually responded very positively. I know I've been very lucky not to have faced much opposition, and I haven't lost many friends or jobs because of it.

At the same time, I can pass for straight, and when I have to deal with people I don't trust, I have the option of not being out to them.

This admission does not fit the spirit of Coming-Out Day, but it is a fact of gay life. The idea of being out all the time and to all people doesn't begin to deal with the complexity of the issue.

I understand why most of my gay friends at McGill have not written anything for this issue. One doesn't want the other waiters at the restaurant she works at to know she's bisexual because her boss will harass and maybe fire her.

Another doesn't want his sister's friends at McGill to know because they will tell the sister, who will tell their parents back in Vancouver. At the same time, both of these people are very publically gay in most other



contexts.

My understanding of the world and interaction in it has developed much more in relation to being a woman than to having sexual relationships with women. But the politics of gender and sexual orientation are not analogous.

So while I cannot countenance women not being feminists of one stripe or another, I don't expect ideological consistency in gay politics. I would merely like to see people be enthusiastic and not apologetic about their same-sex relationships.

- Harriet Nowell-Smith

I HAVE HAD THE CHANCE TO COME out to many people and to witness a variety of reactions. My mother cried, my father withdrew, and many of my friends were shocked.

One reaction that seems fairly standard, however, is a questioning of one's motives in coming out. Many people seem to understand why you have shared this information with them, but don't see why lesbians, gays and bisexuals have to make an issue of it. There is a very simple answer to this question.

In most societies, a person's heterosexuality is presumed, and many, if not all persons who do not

fit this definition feel oppressed by the assumption. The coming out process is one in which queers can establish our true identities without having to apologize for our difference. It is a way for us to present ourselves as we truly are, not as others would have us, and to celebrate our uniqueness. It is through coming out that queers develop the pride which is our right.

For lesbians, gay men and bisexuals, coming out is often one of the most difficult aspects of living in a straight dominated society. International Coming Out Day is one of the most important tools we have. It is only by transforming ourselves from invisible to visible that we can make the rest of society wake up and take notice of us. It has been estimated (probably conservatively) that homosexuals make up 10 percent of the population.

In North America alone, that places the queer population at 27 600 000 individuals (figure it out — that's larger than our home and native land), in every strata of society; in every race, creed, religion; in every occupation; in every community.

Don't believe for a second that this issue doesn't affect you, queer or straight. Just make sure that when your friend or family member uses the forum of International Coming Out Day on October 11 you give that person the love, support, respect and celebration that is their due.

- Matthew Perry

"COMING OUT" IS A GOOD NAME for it.

It implies becoming honest with oneself, rather than an essential change, and I think that is accurate.

I always felt different from other people. In retrospect, I make sense of this by saying that I was a gay person growing up in a society where heterosexuality was the assumed norm.

I was always attracted to men, although I spent a number of years dating women. I suppose I was trying to force myself into the mold that society had prepared for me. I enjoyed my time with women, but it was dishonest. I was lucky to have a father who was understanding and with whom I could communicate. We could talk about these things and that was a great help. My father loved me and supported me.

My actual "coming out" to him and to myself was almost anticlimactic. I met a beautiful boy and after we had been seeing each other for two days I told my father I was bringing a "friend" home for dinner. It was implicitly understood. My father accepted my friend and myself openly and unhesitatingly. My friend and I slept together at my father's house for about a week after that.

Coming out has allowed me to be honest with myself. It has allowed me to love and be happy. Perhaps most importantly, it has allowed the people that love me to demonstrate that their love, support and respect knows no bounds.

- Charles Weijer

Signature effort reveals on-going internalized homophobia

by Sam Buggeln

"In signing this page, I understand that my signature will be published in the McGill Daily as part of a feature on 'out of the closet' lesbians, bisexuals, and gay men at McGill' for National Coming-Out Day (October 11)."

My heartfelt apologies to the 33 people whose names appear below. They had every reason to expect more company.

But maybe being 'out' isn't 'in' anymore.

A few of us at GALOM thought that it would be cool to do a special in the Daily for National Coming-Out Day. We would print a huge list of McGill students and faculty who were proud, happy and out of the closet. Since we came up with about 100 names right away, we figured 60 signatures was a modest goal.

So what happened?

We know there are several people on campus who would have signed, but were not contacted in time. Our fault. And for each name printed, there are probably 20 more people not sufficiently 'out' to have

had any contact with us. No problem. This feature was created for them.

The real surprise was the number of people who are out, with openly gay lifestyles, but still didn't feel they could go 'public'. At a GALOM general meeting with about 50 people in attendance, fewer than 20 were willing to sign. A discussion group of about 40 people yielded four signatures.

Professors feared for their jobs. Students feared for their applications to grad school or had homophobic roommates. Apparently, when it comes to the crunch, nobody really believes we are accepted — if the world at large finds out, they'll tear us to shreds.

After all, why get political? Things are now relatively comfortable. A large part of society is quite accepting, or at least willing not to bash — why make waves?

Well, to begin with, because the waves you make are on your own behalf. Being 'neutral' does not make things simpler. It complicates them.

The energy it takes to talk about your lover in gender-neutral language, or to swallow your pride when a bartender asks your lesbian lover if she's got a man, is more energy than you ever need spend on hiding yourself. Nobody has the right to ask you to be any less than totally free and open.

Positive coverage

A few years ago, a friend of mine was in a taxi in Montréal, and when the cabbie told him how hot the girls were in Québec, he asked pointedly how hot the men were. At the time, I thought he was being obnoxious. I now know that he understood better than I did.

Coming out to another person, no matter who, is the most significant single action a person can do to change dominant attitudes.

The queer community is fond of complaining about the lack of coverage in the mainstream media. We need to realize that all the positive newscasts in the world are not worth anything if three-quarters of the population believes that they have

never met a gay person, because dykes and fags are busy thinking, "It's none of your business."

Twenty years ago, starting up a discussion group, a campus association, or a queer dance club took a lot of courage. The people who

did so certainly already had some acceptance—they all could have stayed within their circles of supportive friends.

But these people understood the need for a more radical kind of

continued on page 4

Sam Buggeln, Charles Weijer, Harriet Nowell-Smith, Lynne Brisson, Kenneth Leach, Matthew Perry, Peter Dine, Susan Dine, Glenn Betheridge, Richard Cooper, Mark Ruffo, Sam Buggeln, David Lusk, Gregory Bussiere, Michelle Morrison, Christopher Morrison, Robert Oates, Margaret Fitzgerald, and others.

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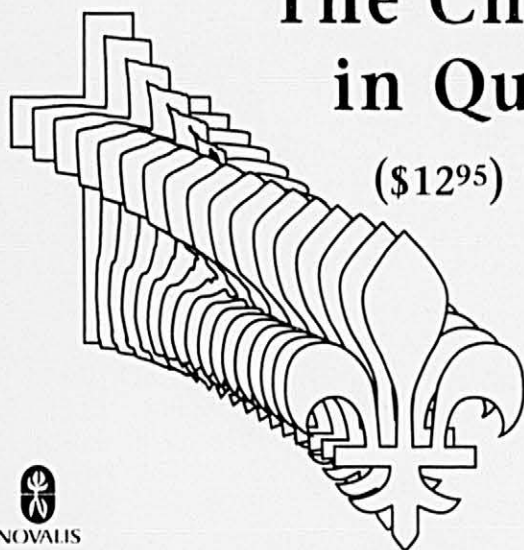
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Economics profs rebuked

by Alex Roslin

The Economics department chair wants to rebuke two professors for criticizing department policies in Monday's *Daily*.

Chair John McCallum and professor John Kurien will move to make the offenders retract their statements at a department meeting tomorrow.

The motion says the remarks by Economics professors Allen Fenichel and Robin Rowley are "false; insulting to the Department as a whole; damaging to the Department's reputation in the eyes of current students and potential future students."

Fenichel and Rowley complained in a *Daily* story that the department has a lackadaisical attitude toward undergraduate teaching. Some of their comments echoed criticisms made in a survey of Economics students last spring, and repeated criticisms the professors had made last year.

An amendment to the motion was proposed by Economics professor Tom Naylor, who also had harsh words for the department in the *Daily* article.

"I don't understand why my

name wasn't on the list of those condemned for making honest criticisms," he said. "After all, I was quoted saying pretty much the same things."

McCallum's and Kurien's motion suggests that the department "reject these (Fenichel's and Rowley's) remarks categorically," and asks that the professors submit written retractions to the *Daily*.

The department also "upholds the right of free speech for everyone, mindful of the need for responsibility for one's utterances," according to the motion.

When asked why he wants Fenichel and Rowley to retract their statements, McCallum said, "Perhaps the professors would be persuaded that their comments are incorrect."

Kurien called the professors' comments "utterly false."

He cited as an example Rowley's claim, "Students are a nuisance as far as the department is concerned."

"If the department agrees students are a nuisance, then this is a statement the department will make," Kurien said.

Fenichel refused to comment about the motion. Professor Rowley could not be contacted.



Professor Troy leaps into gender-neutral language debate.

Debate in neutral

by Susan Vivian

A panel on gender-neutral language provided students and professors with a forum for venting educational and gender frustrations at McGill this week.

A panel of professors made various arguments on gender-neutral language, both for and against, at the request of the organizers in an attempt to clarify what in fact the important issues are.

The panel was presented by the McGill Debating Society and the Coalition Against Sexual Assault to discuss the issues surrounding the requirement of gender-neutral language in the classroom adopted by the McGill administration earlier this fall.

Professors Deslauriers (Philosophy), Manfredi (Political Science), Troy (History) and Tully (Political Science) did the paneling.

Deslauriers said the issue is re-

ally power. Professors, the majority of whom are male, determine the material taught in the classroom, and set the terms for discussion, she said. Women will continue to feel excluded from McGill without gender-neutral language. Deslauriers also said that those who opposed gender-neutral language are actually opposing the prospect of having to share their power with women.

In support of gender-neutral language, Tully said that while material taught in the classroom may be originally gender-biased, using gender-neutral language draws attention to the bias.

Manfredi sought to demonstrate the danger of gender-neutral language by arguing that it can in fact be used against women. Manfredi referred to sections 18 and 25 of the Canadian Charter of Rights, which entrench legal equity. But Manfredi noted that 80 per cent of the sex-equality cases that have been brought since 1982 were actually initiated

by men.

But a member of the audience said Manfredi had failed to address the fact that this merely showed the justice system is not equally accessible to the two genders. Furthermore, the audience member said, the use of gender-neutral language in Supreme Court decision to strike down the rape shield law sheltered the fact that rape is a crime by men against women.

Against free speech

The most criticized argument was that raised by Troy who said the "external" imposition of a linguistic orthodoxy on teachers was an infringement on freedom of thought and education.

Tully was eager to reply, and said the gender-neutral language idea had in fact come from the proverbial bottom of the university community. Only after tunneling up through the various levels of government did the requirement become accepted; so, it actually had a community mandate.

Opinions in the audience were diverse. Feminism-bashers and frustrated and angry women went head-to-head, and mostly ignored the implications of gender-neutral language for academe.

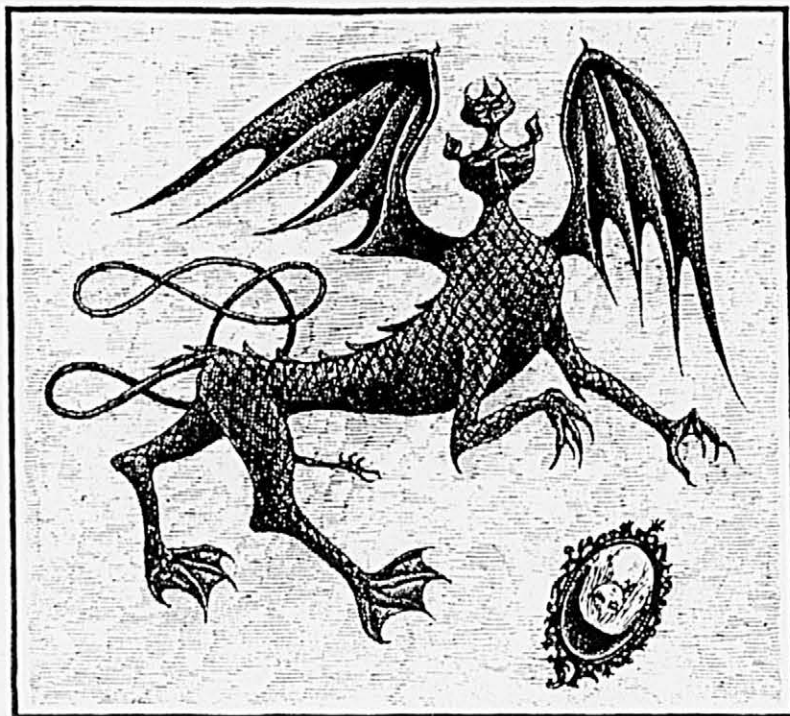
Mary Margaret Jones, a former member of the Senate Committee on Women, said, "Deslauriers was the only one who really dealt with the important issue — power. The other professors were for the most part too wrapped up in the freedom of speech question."

While members of the audience appreciated the value of this freedom, questions were raised about how it may hurt and exclude.

The question of implementing the was also insufficiently addressed, Jones said, and academic elitism plagued the discussion.

"It was disturbing that panelist assumed they were speaking for everyone when in fact they were addressing an elite crowd. Their assumption that the rest of society would be reached through a trickle down effect is problematic."

The Satanic Purses



by Dan Robins

Next time you walk by the Kraft Dinner at the cash in Scott's Food Empire, you might want to consider what all this has to do with Satan.

To illustrate: Robert Tucker recalls a time he was describing the Satanic mindset to an interviewer, and the interviewer asked, "Aren't you just describing what goes on in every corporate boardroom?"

"The only answer is yes," said Tucker, the director of Toronto's Council on Mind Abuse.

He was participating in "Satanism: Phenomenon and Response," a forum held last week under the auspices of the McGill Chaplaincy Service, and co-sponsored by the Department of Psychiatry, the Faculty of Religious Studies, and Hillel.

Also speaking was Mike Kropveld, director of Info-Cult

Montréal. His emphasis was on "developing a healthy scepticism" as both the best way of avoiding the hysteria surrounding the issue, and also of seeing what's actually there.

So what's actually there? The two agreed that there was something, but were far from agreeing with the international conspiracy slash UFO theories one can run up against. They also said that nothing they had seen had convinced them of the presence of an actual Satan.

Kropveld summed up his views by saying, "There's something going on, but..."

The first type of Satanic activity discussed was that reported by three to seven year old children, and involves ritual abuse à la Prescott, Ontario. While he allowed that some of these stories might be the result of overzealous counsellors, Tucker denied that this could explain the amazing detail some

children come up against. This, however, did not mean there was some sort of huge international Satanic cult taking over the world.

The litany of the heinous deeds done in the name of Satan is familiar to many: forcing children to ingest blood, urine, shit; acts of sadism and torture and bestiality; and situations almost always involving family members. The sort of thing to make Geraldo orgasmic.

Then there's the more above-ground religious Satanism practised by the Church of Satan and the Temple of Set, both tax-exempt, all-American churches. (You can even pick up *The Satanic Bible*, scribed by Anton Szandor LaVey of the Church of Satan.)

And finally there's the less organized strain, running from dabbling teens torturing small animals to psychotics killing in the name of Satan.

Following the main presentation, Rabbi Yakob Travis of McGill Chaplaincy and Father Francis McKee of the Newman Centre put

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Tabernacle bash

by Carrie Hintz

On Tuesday, October 15th, the Women's Union will be sponsoring a benefit featuring the Toronto-based Bourbon Tabernacle Choir. The proceeds of the evening will go to Chez Doris, a First Line Resource Referral Centre providing immediate help to women who need to leave their setting. It is a day service (not a women's shelter) open seven days a week, providing two meals a day, medical help and clothing.

The Bourbon Tabernacle Choir was chosen because "we're guaranteed to have non-sexist, non-racist, non-homophobic lyrics and they're just a fun band to see," said Co-organizer, Colleen Wiegiers.

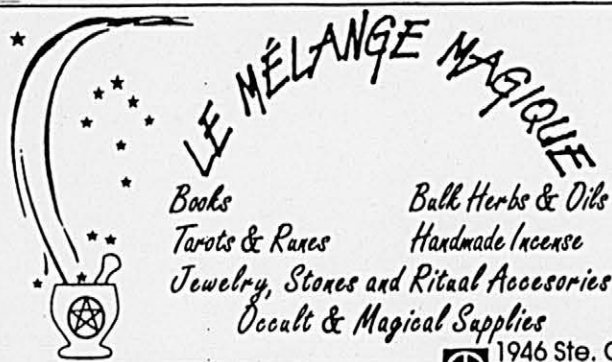
Co-organizer Suzanne Stein agrees, stating that the unique soul-funk of the BTC is "influenced by funkadelic, George Clinton, Al Green, Van Morrison and William Blake." The eight-member band

often plays in Montreal. Attendance is expected to be excellent. Wiegiers expects "to see a lot of support from the McGill Community."

The Women's Union will be tabling in the Union Building this coming Friday and next Tuesday in order to provide information about Chez Doris and the issue of violence against women and family violence in general.

Groups such as the ASUS, QPIRG, CKUT, and of course *The Daily* have already provided support in the form of funding and free advertising.

Tickets for the benefit are \$6.00 and go on sale outside of the Union Ballroom at 7:00 pm on the night of the concert. The concert begins at 9:00 pm with a short presentation by representatives of Chez Doris and they will be collecting donations. McGill Improv, a campus-based comedy group, will be opening for the Bourbon Tabernacle Choir.



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Thursday, October 10, 1991

Come out...

continued from page 1

'out'. They knew that if other people were to have an easier time of it, they could not stop with self-acceptance. Homosexuality had to be talked about, lobbied for, and celebrated. They risked everything and stepped into the fray.

When we go to dance, or discuss, or just meet hunky girls and pretty boys, we are milking their legacy, and it is hateful to do so without paying back our share. It is far easier for us than it was for them.

For the sake of the thousands of people who are more uncertain (even) than ourselves, we are duty-bound to keep working. So correct a cabbie. Contradict a professor. Slam your boss. Liberate yourself: come out.



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THE MCGILL DAILY

COMMENT

Hovering over Haiti

So, Panama and Grenada didn't satisfy the American bloodlust. The Organisation of American States' most recent tour of duty wound up in Washington, where Poppy and Brian's proxies talked about waltzing into Haiti to do some dusting-up.

No one should think invading Haiti will settle the country's many problems. It's actually the last thing the people of Haiti need.

Haiti's history is filled with "well-meaning" interventions by the United States, the most memorable being the brutal 19-year military occupation of the country between 1915 and 1934.

During that time, hundreds of dissidents were slaughtered, and the country was sold off by U.S. Marine commandants to American multi-nationals and rich Haitian plantation owners.

After that, the U.S. supported a sadistic band of leaders in the country, among them the famed Duvaliers. Their 30-year reign ended only in the mid-1980s, after they were accused of stealing millions of dollars from the impoverished public treasury.

Before the last Duvalier was run out of the country, though, Jean-Claude set up a notorious personal army, the "Tontons Macoutes." The Macoutes were recruited from poverty-stricken peasants, who were given one-time payments of \$15.

The role of the Haitian army, which is more accurately described as a 30 000-member death squad, is to protect wealth and marshal unrest in a country with the most appalling social and economic conditions in the hemisphere.

The other job of the Tontons Macoutes is to enforce the austerity programs imposed on Haiti by international bankers. Haiti is suffocated by \$840 million in external debt. And powerful banking agencies like the U.S.-dominated International Monetary Fund have tried to squeeze interest payments out of Haiti by forcing the government to slash social services, smash organized labour and lay off government employees.

Largely as a result of the IMF reforms, Haiti's economic has shrunk each year since 1986. But the Tontons Macoutes couldn't have been built without a vast pool of U.S. military aid.

During the last days of Duvalier rule in 1986, the U.S. tried to prop up the regime by giving the Tontons Macoutes \$400 000 worth of riot-control gear and training security forces in riot-control techniques.

For the U.S. to invade Haiti now in order to "restore democracy" is a ridiculous concept.

Beyond the suffering the U.S. has already caused to Haiti and the other countries of the Caribbean and Central America, invasions by the Yankee rarely have redeeming qualities.

Just ask the people of Panama. Four thousand people were killed when the U.S. invaded the country in 1989. Most died when the U.S. attacked a working class neighbourhood of Panama City with bombers. The invasion caused an estimated \$2 billion in damages.

Military intervention is America's knee-jerk answer to problems in other countries. Countries like Haiti won't be safe from unrest and coups until it is safe from American domination.

Alex Roslin

LETTERS

Soviet Jews

To the Daily:

With all the media's concern about the on-going Soviet upheaval, surprisingly little attention has been given to the plight of three million Jews scattered across the fifteen soon-to-be republics.

As recent events in neighbouring Hungary, Czechoslovakia, Poland and Romania demonstrate, the dark underbelly of nascent east European "democracy" is revived nationalism, and with it "the return of the repressed"

traditional, virulent anti-Semitism. The danger nowhere applies more clearly than to the polyglot former Soviet Empire.

Over 300 000 Soviet Jews have already fled to Israel since 1989; another one million refugees were expected before the failed August 19 coup. Conditions remain unsettled, even chaotic: a food and oil crisis is feared this winter, and all commentators note the possibility of another (and this time less bumbling) right-wing coup should conditions worsen and the popular mood shift.

Why isn't the press (so concerned when a handful of new "settlers" moves to Israel's so-called "occupied territories") focussing on a terribly dangerous situation involving millions of Soviet Jews?

Clarification

Some readers misinterpreted the comment in yesterday's *Daily*. The "letter" was not really from David Duke. It was a mirthful satire.



LETTERS

Shirely, some "watchdog" organization exists to hold the media accountable. Minimally, the public, Jewish and non-Jewish, should demand adequate coverage of what is, after all, the major "human rights" issue of our time.

George Kon
Montréal

Stick to chemistry

To the Daily:

I would encourage Emmanuel Chomski to respond to Steve Barnett's letter of Oct. 7, as I'm sure he could do a much better job than I. However, Mr. Chomski should not be forced to shoulder the responsibility of answering to a lot of rhetorical nonsense, all alone.

Speaking of rhetorical nonsense, Mr. Barnett, please! Anyone who has travelled to Israel is aware of how tiny that country is. Some of the Scuds launched from Iraq (or did the Persian Gulf slip your mind when CNN stopped covering it? Israelis haven't forgotten, Mr. Barnett) last February missed Israel completely, and landed in the Mediterranean Sea! My point is that Israel is small, very small, and though you may "accept" Israel's neighbours (Egypt excepted) do not. With this in mind, you can rest assured, Mr. Barnett, that Israel does not pursue so called expansionist policies to irritate you.

Furthermore Sir, I urge you to "get out" of a complicated area which you successfully proved to *Daily* readers that you know very little about, and stick to chemistry.

Karen Rabin
U3 Chemistry

Extend the courtesy

To the Daily:

I read with some (not much) interest the article "Knocking down the doors at K.O.X." Why anyone would be desperate to go there wasn't made clear. However, Salimah Kassim-Lakha's comments were succinct and her meaning seemed clear.

What horseshit...

P.S. I would guess that Ms. Kassim-Lakha might take exception to a man presuming to define women's needs for space and feelings of safety. Perhaps she might consider extending the same courtesy — if not respect — to men.

Frank Kull
Psych/Bio

Bishop's big buddies

To the Daily:

I am writing to you so that everyone might share in the success of a very worthy program that was started at my University this year. The program is the Bishop's Big Buddies Association, and in short the aim is to benefit the children of our community while bringing the students and town closer together.

The program encompasses three divisions. First, the students are matched with a little brother or sister, then there is a second group that goes into the surrounding elementary schools and gives personal tutoring and the last group has students helping with junior

athletic teams. The program was initiated this fall and within months has grown to over one hundred students and kids.

The students love being with the kids and the kids can only benefit. As well, we all know that often the University and the town don't always share the same views. Through this program we have built a strong understanding with the town that comes from working on something together.

The benefits from a Big Buddies organization are immeasurable — but aside from all that, it's a lot of fun! If you are interested in starting a Big Buddies division at your school next year we'll be happy to supply information packages on how to get started.

Bishop's Big Buddies
Box 2133
Bishop's University
Lennoxville, QC
J1M 1Z7
Kathy Cassidy
Founding President

HYDE PARK

— opinion by Tom Rougas, Dentistry Students' Association

The proposed closure of the Faculty of Dentistry has been received with great shock and much concern by all those associated with the faculty. One very disappointing aspect has been the process by which the McGill administration has undertaken to evaluate this recommendation. In the past, there has never been a process by which the university has gone about terminating any faculty.

Now, however, the administration has set up such a procedure. After thorough evaluation of this procedure, the president's council of McGill university — a body of representative of all McGill's more than 30 000 students — voted on October 3, 1991, to strongly denounce the methods being used. Violation of due process in the procedure currently being followed include:

(i) the faculty of dentistry was never extended a direct invitation to submit alternatives to the closure prior to the recommendation;

(ii) the planning and priorities subcommittee of APPC (who in currently evaluating the principal's recommendations of closure) is chaired by a member of the principal's advisory group (PAG). Keep in mind that PAG accepted and presented this recommendation to the principal;

(iii) other recommendations for deficit reduction have not been publicly announced. Any other faculty or certain departments within faculties could be next.

This proves to be a poor example of the democratic process that should be inherent in society. This is unfortunate as the university experience should serve as a model for the development of ethical and moral values.

If students allow this process to stand it will set up a precedent by which the administration can close any faculty. Will you allow this to continue?

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contributors

Carrie Hintz, Eric Smiley, Lisa Hollenberg, Mark Howe, Erin Berry, Susan Vivian, Chris Wood, Dan Robbins, Glen Harris

Editorial Offices: 3480 McTavish, room B-03 Montréal, Québec H3A 1X9 telephone (514) 398-6784
Business and Advertising Office: 3480 McTavish, room B-17 Montréal, Québec H3A 1X9

co-ordinating editor: Alex Roslin
co-ordinating news editor: —
news editors: Peter Clibbon, Robin Le Baron
layout and design co-ordinators: —
daily français: Josée Bellemare, Nicolas Desaulniers-Soucy
photo editor: Katerina Cizek
culture editor: Doug McDonald
science editor: —

Daily fax: (514) 398-8318

business manager: Marian Schrier
telephone (514) 398-6790
advertising managers: Boris Shedov, Olga Kontozissi
telephone (514) 398-6791
advertising layout and design: Rob Costain



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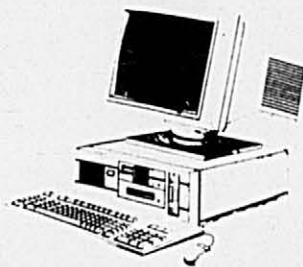
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Counselling for thousands in the closet

by Chris Wood

It is estimated that eight to 10 per cent of the world's population has been, is now and will always be lesbian and gay.

When bisexuals are included in the count, estimates are higher. McGill university is certainly not an exception to this rule. In fact, many people at McGill believe that these rates are quite low when the student body is considered.

Regardless, with approximately 28 000 students, there are at least 2800 lesbians, gay men and bisexuals attending this university. However, in our present society, there is an overwhelming pressure on those 2800 members of the McGill community to remain in the 'closet'.

Four years ago, members of GALOM (Gays and Lesbians of McGill) realized that there was a gap in services for students who wanted to take that first step 'out'. For many, the fear of attending a GALOM meeting (appearing in public as a lesbian or gay man) had been too great.

Enter Lesbian and Gay Peer Counselling, an anonymous and

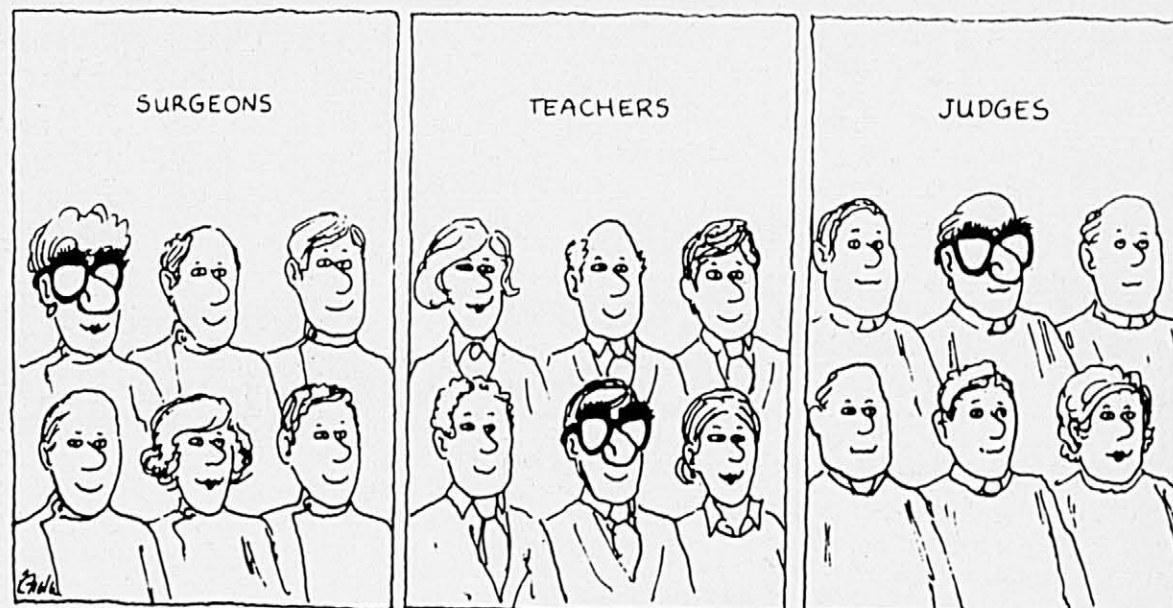
confidential phone-line/drop-in service aimed at the hidden and troubled portion of the lesbian and gay community. According to GALOM coordinator Charles Weijer, one of the main functions of Peer Counselling is to be "a listening ear for persons who are just coming out."

But over the past few years the service has evolved into a place where the specific needs of the lesbian and gay community as a whole can be addressed.

"We provide information for persons who want to know about the community, places to go in Montréal, as well as HIV and AIDS," says Weijer. He adds that the GALOM service has certain advantages for lesbians, gays and bisexuals over other phone-in counselling services.

"Peer Counselling allows lesbian and gay people to call in and be counselled by their peers—people with similar experiences. We can better relate to the callers."

In spite of the successes, certain problems have continually plagued the service. In past years, GALOM's inability to attract and retain female members has often led to a gender-lopsided Peer Counselling staff. At



IN EACH OF THE ABOVE GROUPS OF PROFESSIONALS, CAN YOU IDENTIFY THE ONE GAY PERSON TRYING TO PASS AS STRAIGHT?

times, only one out of 10 slots were staffed by women. Occasionally, it had been difficult to find enough volunteers—men or women—to fill the schedule.

According to Adam Beebe, things will change this year. An increased effort to recruit staffers, as well as the growing ratio of female GALOM members should help solve some of the Peer Counselling

woes. Beebe adds that there is an increased emphasis this year on continually educating volunteers about helpful counselling techniques, as well as keeping them updated on issues and events in the community.

The changes seem to be helping. In the first month of this year's operation, the rate of calls is double over last year's.

Weijer believes that the popularity of the service is proof that the need for it exists. "Peer Counselling is an effort from GALOM to participate in the community."

Peer Counselling operates Tuesday-Saturday 7-10pm. 398-6822, Union 417.

I wanna play soy city

Soy City Foods Vegetarian Cookbook

(Tanager Press, Soy City Foods, 2847 Dundas St. West, Toronto, Ont. M6P 1Y6).

The Moosewood Cookbook, by Mollie Katzen

(Ten Speed Press, P.O. Box 7123N, Berkeley CA 94707).

It took my new roommate three weeks before he told me, "You never cook meat, do you?" Vegetarian food has become a common part of most North American diets, and many people, my omnivorous roommate included, hardly notice the absence of meat anymore.

The vegetarian argument has exploded the myth that we need animal protein to maintain life.

"The very eating habits that can do so much to give you strength and health are exactly the same ones that can significantly reduce the needless suffering in the world, and do much to preserve our ecosystem," says John Robbins in his book *Diet For A New America*.

The Moosewood Cookbook, by Mollie Katzen, is another excellent example of this trend.

Soy City Foods is the latest company to enter the market. Soy City Foods was created by Golden Age Foods Ltd in an effort to guarantee a dependable supply of organic foods for their Toronto restaurant, The Vegetarian Restaurant.

Their new cookbook, *Soy City Foods Vegetarian Cookbook*, fell into my hands recently and I took the opportunity to experiment on my roommate.

I tried two of the recipes, though many others piqued my curiosity. A simple vegetable stirfry with an unwieldy name, *Tempeh and Broccoli in Spicy Cashew Sauce*, was very tasty. I did, however find it very difficult to buy tempeh in downtown Montréal. One of the natural food stores I went to had never even heard of it.

The other recipe struck me as very original. It was called *Mock Fish Sticks*. But I was not surprised, and glad to discover they tasted nothing like fish sticks (praise Captain Highliner). Served with the tartar sauce recipe included in the book, they received rave reviews, whether served hot or as a cold midnight snack.

The recipes span a wide range, from breakfast to main courses to desserts. The cookbook includes suggestions for holiday dishes and also provides a selection of quick and easy dishes, excellent for students.

But since Soy City Foods makes several food products, we aren't surprised to find one chapter strictly devoted to their Harvest Dinner Patties. Nor was I surprised to note that every recipe contains at least one ingredient Soy City Foods makes. Of course, other brands of tofu or falafel can be bought at most grocery stores these days.

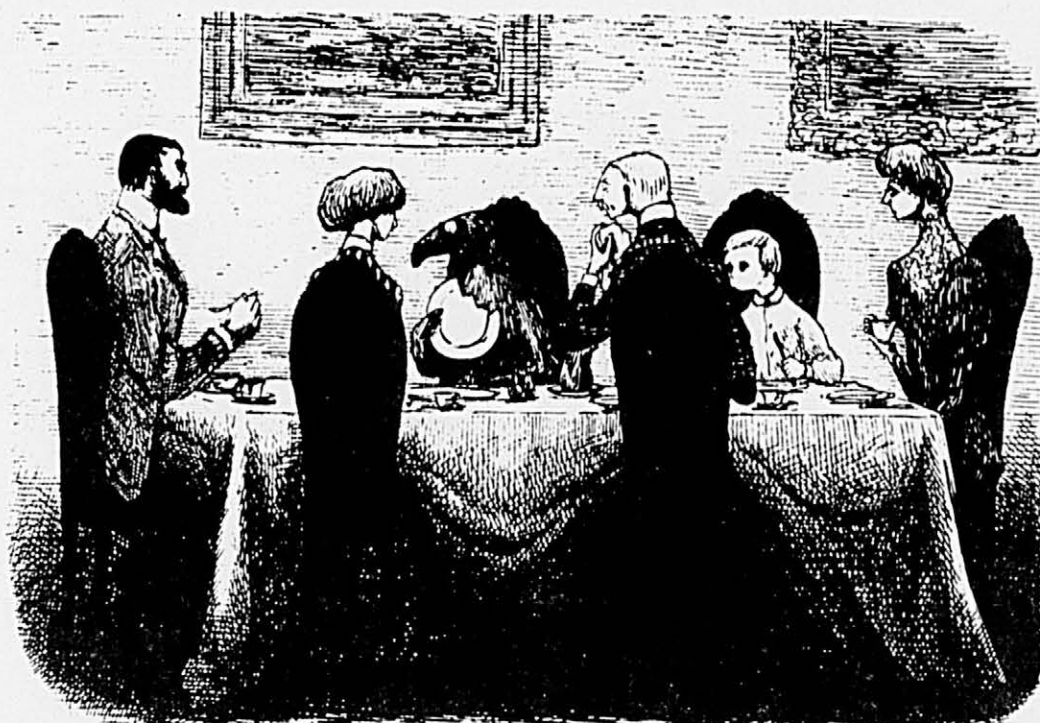
Some of the recipes also call for several processed foods, such as catsup and dairy products. Even though Soy City Foods buys its raw materials from organic farms and has encouraged organic farming in Ontario, they make no mention of

the conventional means of producing these products. Living in harmony with the environment takes more than just eliminating meat from your diet; it means being aware of where your food comes from and how it affects the world.

Francis Moore Lappe was one of the first to outline the basics of vegetarian living with her book *Diet for a Small Planet*. She argued for a diet not centred on meat, and she offered an excellent explanation of how to accomplish this with a few carefully selected recipes. A companion book, *Recipes for a Small Planet*, followed shortly thereafter and provided the basis of much of my vegetarian cooking for several years.

The flurry of books and restaurants is evidence that more people are recognizing that the meat industry consumes massive energy, water and land resources, doses the animals with chemicals, hormones and antibiotics and misrepresents the health risks of meat fats.

—Eric Smiley



Pecan Crusted Tempeh:
500g Grain Tempeh
1Tbsp Cider Vinegar
1/4 Cup Tamari
1 Cup Water
1-1/2 Cups Oat Bran
1-1/2 Cups Pecans
6 Eggs
1 Cup Unbleached Flour

Steam or bake the tempeh for 10 minutes, and cut into 6 pieces. Slice through the thickness of each piece. Marinate in vinegar, tamari, and water for 2 hours.

Pulse oat bran and pecans in a food processor or blender until they are finely chopped. Place in a bowl.

Place eggs in a separate bowl and beat well.

Place unbleached flour in a third bowl.

Dip the wet tempeh into the flour; then into the eggs; then into the oat bran/pecan mixture. Make sure all sides are well coated.

Place onto an oiled baking dish. Bake at 350 degrees F for 25 minutes.

Garlic Mayonnaise:
3 Cloves Garlic
1 Tbsp. Fresh grated Ginger
1 Tbsp. Sesame Oil
2 Cups Soy Mayonnaise
1 Small Bunch Parsley
2 Scallions
1 Large Tomato

Place the garlic, ginger, oriental sesame oil, mayonnaise in food processor. Blend. Transfer to small bowl.

Chop the parsley and scallions. Remove seeds from tomato, and chop. Add to Mayonnaise. Mix well.

Serve over tempeh.
(Note: If the tempeh smells strong, don't buy it, it will over power the meal).



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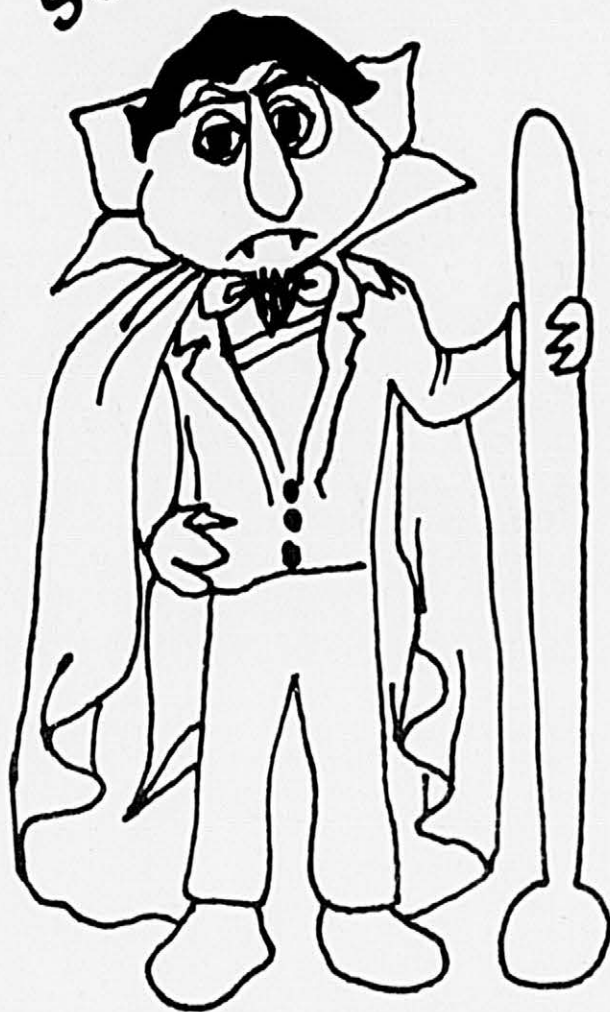
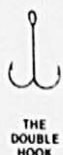
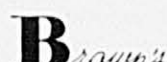
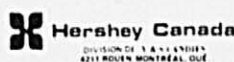
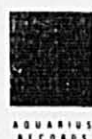
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Two nice girls as queer as they wanna be

by Elisa Hollenberg

Is Gert's changing its tune?

There is a new campaign promoting live music at Gert's every Wednesday night. Wednesdays, attendance at the bar is usually pretty sparse.

"Gert's has had the image of a frat bar," says Tom Boychuck, a Gert's manager.

But by bringing in live-acts to Gert's, Boychuck has the opportunity to let the image of a particular band sink into the stagnant bar scene, trapped by the garage door.

For one thing, Thursdays will be a D.J. "Underground Night" at Gert's, to cater to the alternative music scene.

Last night's Two Nice Girls concert at Gert's also reflects Boychuck's intent, part of a planned series of bands which may include

the Tragically Hip.

Flyers for the show reveal that not only was the four-member lesbian rock group sponsored by Budweiser Beer — but also by the McGill Women's Union, GALOM and the Concordia Lesbian Student's Coalition.

"Not only are they doing this to make everyone feel more comfortable at Gert's," one Women's Union member said.

"But now it is not only the Women's Union who is taking initiative to encourage female artists."

Some kinks have yet to be evened out in the plans for Gert's, though. At least some audience members at last night's concert were puzzled that a baseball game was being played during the show in the back third of the bar.

Two Nice Girls sing of politics and radical sexuality. They've had rave reviews from the press since their self-titled 1989 Rough Trade debut. The debut consisted of mainly covers, including a live recording of their medley of Lou Reed's "Sweet Jane" and Joan Armatrading's "Love and Affection."

On their second album, titled "Like a Version", a song called "I Spent My Last \$10 On Birth Control & Beer" reflects the band's refusal to be pigeon-holed into a stereotype that appeals to an audience of only one sexual persuasion. The band's more recent release, "Chloe Liked Olivia", contains a range of musical styles, and politics.

Two Nice Girls rocked McGill's university bar scene with subver-

sive lyrics, fantastic harmonies and an attitude that challenges mainstream assumptions of how rock women should play to a crowd.

As one fan said, "This band is transcendent. They cross a lot of musical genres and don't get pegged. They confuse audiences. They don't want to be seen as a label. They take stereotypes, labels, and mix these as something new."

The behind-the-scenes networking that brought Two Nice Girls to Gert's, on what would have otherwise been a vacant Wednesday night, was well worth the effort.

The Women's Union and GALOM were contacted weeks prior to booking Two Nice Girls. At the

time, Women's Union member Sarah Shaw expressed doubt about how popular Gert's would be as a venue for Two Nice Girls.

"Women from the Women's Union don't usually go to Gert's," she said then.

But she was told that if the Women's Union sponsored this event, they could draw in new members to the group. The Women's Union was also offered space for an information table at Gert's on the Wednesday night. The response was enthusiastic.

Is Two Nice Girls too nice for Gert's? Last night's show helped Gert's on its way to filling the empty garage.

Ricochet morons

by Erin Berry

"One more move and she's gonna need a paper bag over her head so her boyfriend can fuck what's left of her."

Lines of dialogue as prosaic and poetic as that don't appear in just any Hollywood movie. They only appear in the really stupid ones like *Ricochet*. And because *Ricochet* is so stupid, you actually get to hear that line twice, in case you missed its full transcendental effect the first time.

The context of this delightful discourse occurs at the beginning of this motion (sickness) picture, where Blake (the "bad" guy) played psychotically by John Lithgow, is holding a shotgun to a girl's head. The prototypical Hollywood hostage stand-off always functions in duality, and rookie cop Nick Styles (the "good" guy), played by Denzel Washington, is in turn pointing his cannon at Blake. The stalemate is broken, after Styles strips down to prove he has no gun, only to foil the criminal by producing a small pistol from his briefs and shooting Blake in the knee. Very coolly done, Nick.

Blake goes to jail and Styles becomes a hero. The latter is due largely to the fact that Styles' hot-shot subdual of Blake is captured on home video by one of the members of the crowd (the action is conveniently placed in an amusement park). As the years progress in a limited amount of screen time, Styles becomes a high-profile crime fighter whose heroic antics are often followed by television crews.

Eventually, after becoming district attorney, and adopting the lifestyle of the traditional family unit (a wife and two kids), he displays the magazines' covers on which he has appeared, proudly framed upon on wall of his suburban house. Meanwhile in prison, Blake is assembling a similar collection. His life naturally has been



dedicated to revenge upon our crime-crusading hero. When Blake is not engaged in Samurai sword fights with his cell mate (don't ask), he is plotting escape, so that he can get even with the guy who shot him in the knee cap.

As you can imagine, this stupidity progresses predictably. Blake escapes and gets his way. His method: to destroy Styles' public image by using the same media that made Styles famous against him. This sounds more poetic and postmodern than it really is. It merely serves as a way of drawing out the acts of degradation and violence that are depicted.

Anyway, after abducting Styles, drugging him, forcing him to appear in sex videos and giving him the clap in the process, Blake's plan seems to be successful in discrediting our poor hero. Everyone is turning against Styles, and after losing his job and witnessing Blake kill his best friend, he does what any normal Hollywood hero does — the exact same thing as the villain.

Unfortunately, Styles is less creative in his revenge on Blake. He enlists the help of his childhood buddy, now a cocaine dealer, Odessa. The justification for Styles being helped by a criminal, is that

Odessa is supposed to be one of those "good" crack dealers because he doesn't sell to kids. Yeah, right. This character provides some intertextual humour, as Odessa is played by rapper Ice-T. It would be interesting to know what drugs Ice-T was on when he accepted this role, as his career prior to this point was decidedly anti-drug, both in his music and his previous screen appearance in *New Jack City*. No doubt his pay check paid for ample amounts of this drug, as he gets third billing for barely 10 minutes of screen time.

In any event, the grand finale has Styles and Blake slugging it out hand to hand on the roof top of an unfinished building. The ending, of course, has the good triumphing over the bad as Styles kills Blake, with full media coverage of course.

Hopefully this film will come and go, and then be forgotten and left to collect dust on the video rack. It is excessively and gratuitously violent and misogynist to the point of nausea, and nauseous in its pointlessness. The end result is that the film teaches us racial harmony, by showing that blacks and whites can be brought together by the common element of stupidity.

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Satan...

continued from page 3

in their views. They agreed that this was a sign of the lack of spiritual values in modern society and the presence of a "personified evil" in the world.

Kropveld and Tucker, however, said that this was not a necessary conclusion. They argued that Satanism largely consisted of a set of cultural symbols appropriated by people with the 'Satanic' attitude. Without the symbols, said Tucker, there would still be the attitude.

"Satanism is a symptom of a cancer eating away at our society," said Krupveld, "and I don't see it stopping or abating in any way. I think it's time that people take a closer look."

And, said Tucker, "The attitude at the heart of Satanism is the same as that at the heart of western capitalism."

Neat.



EVENTS

Thursday October 10

McGill Film Society **SUBWAY** France.1985 FDA 19:30.

McGill Cultural Groups! meeting for all interested in participating in a Multicultural Festival. B-07 17:30 931-7010.

La Coalition 92 Christophe-Colomb et la "découverte" de l'Amérique Parc Laurier 10hr.

Seminar on the B Agonist Asthma Study.

McGill for the Ethical Treatment of Animals meeting Union 435 16:30.

Anthropology Seminar Uncovering Paleolithic Hunting: Seasonal Technological and Organizational Strategies in Western Europe. Leacock 738 16:30 hr.

Armenian Students Association holding annual wine and cheese Union rm.425 284-6681.

Students for Global Responsibility meeting Union rm.425 18:30 499-9138

MUCK meeting Thomson House, McTavish Rd. 16hr. 398-7159

Friday October 11

Dawson College Play Loves Labour Lost. Dome Theatre 3990 Notre Dame O. 20hr.

Saturday October 12

B'Nai Brith Hillel Folk Singer Lorne Shapiro and Mary Martin's "Who sell's shoes at the Bay," Cafe Vilna 3460 Srtanely St. \$2, 22hr.

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The Lesbian & Gay Discussion Group at the Yellow Door is on vacation this week. Meetings will resume next Friday, Oct. 18 at 5:30 p.m. Have a great Thanksgiving.

Women of GALOM: Samosa and Sangria Party Thursday, Oct. 10 8-10 p.m. Union Bldg. Rm. 423 All University Women welcome.

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Oct. 10th, '91

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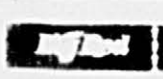
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